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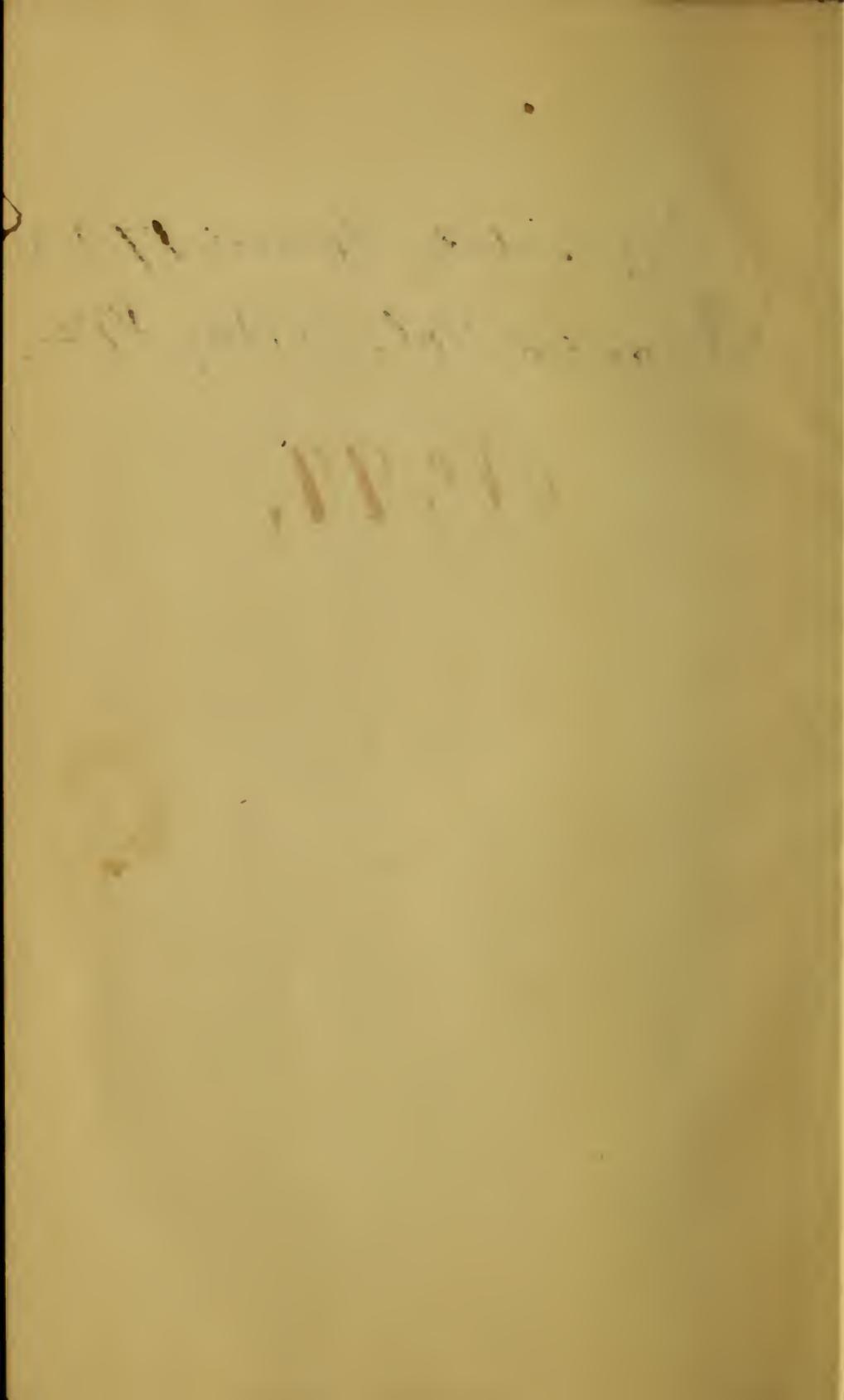
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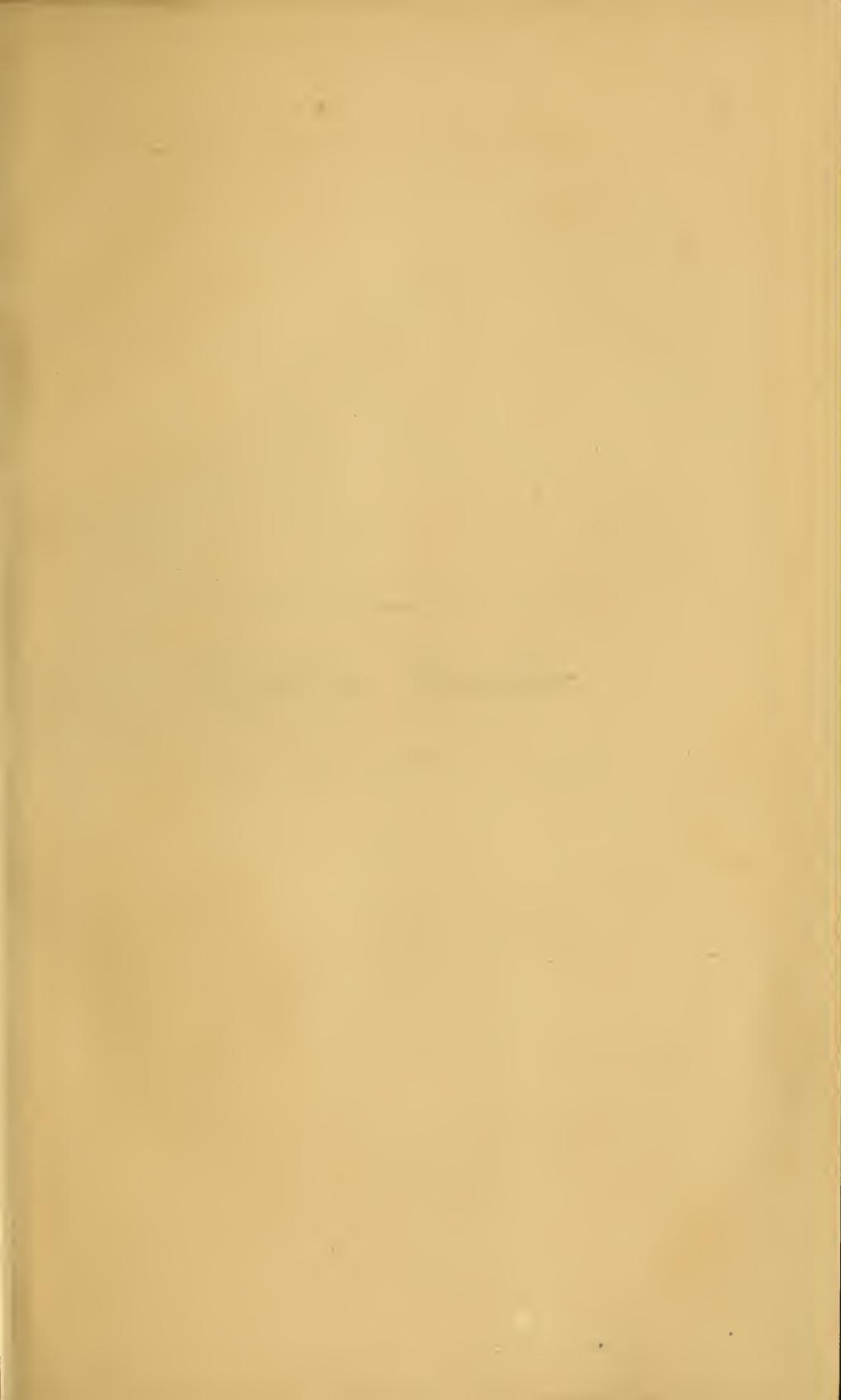
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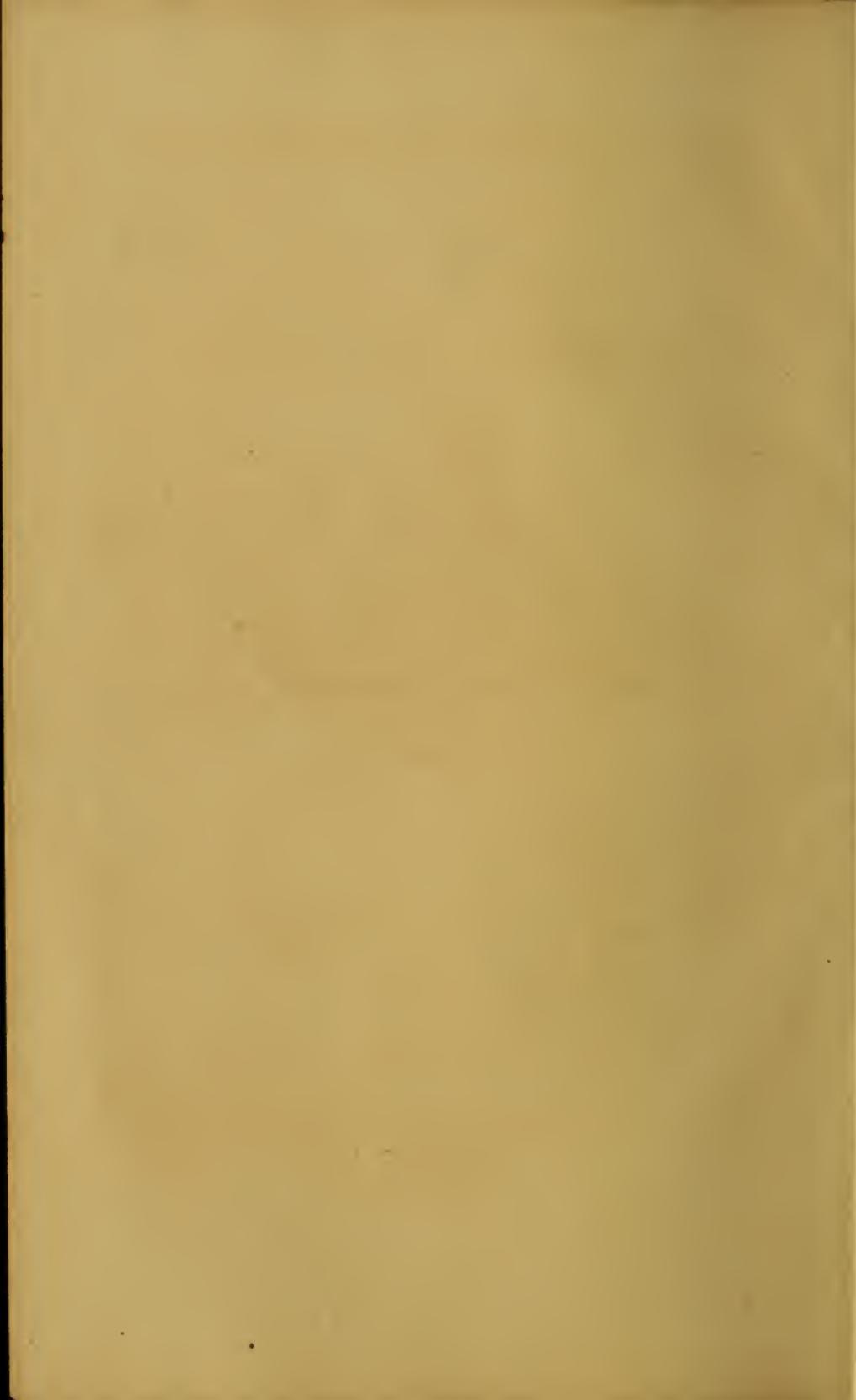
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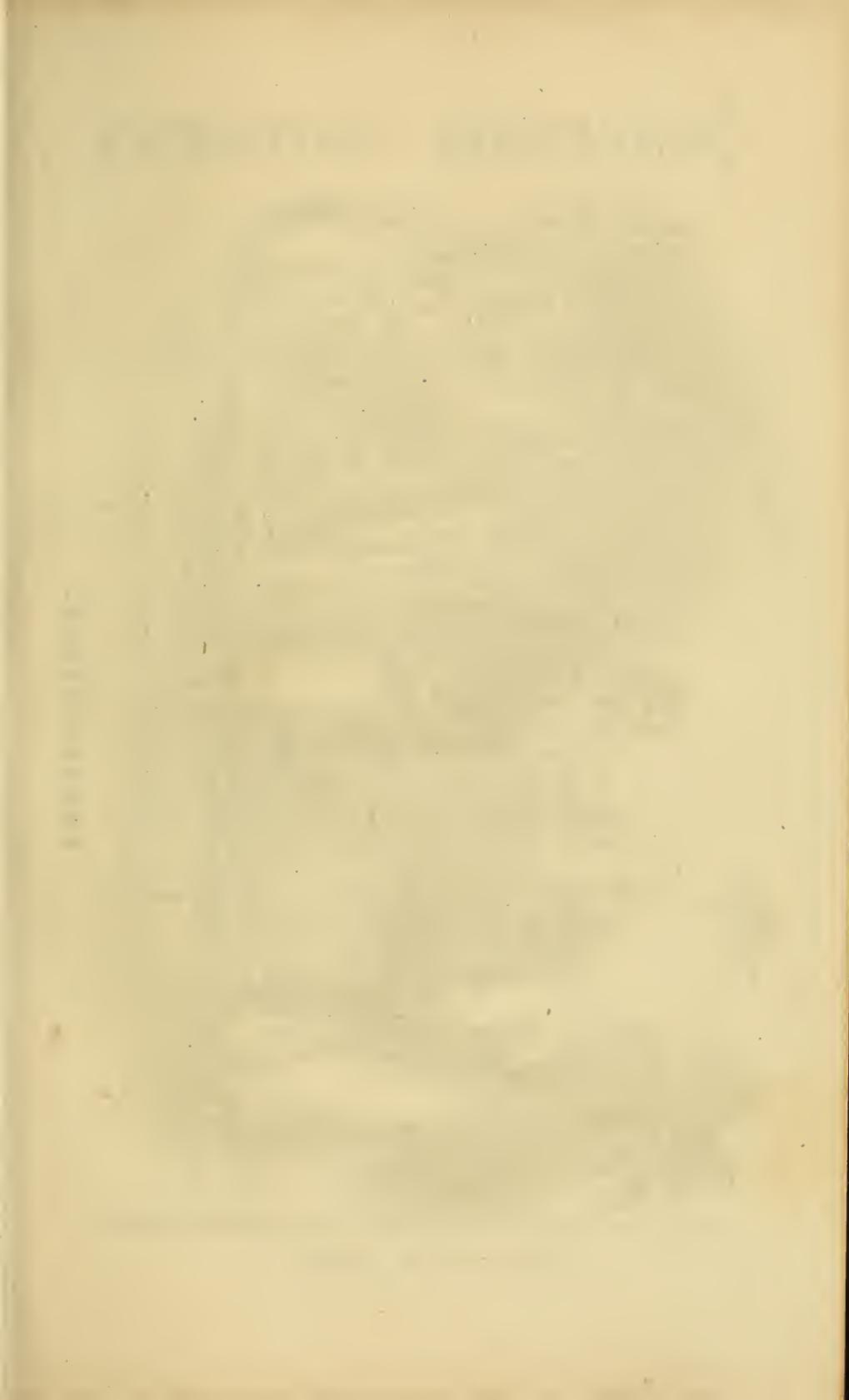




Christian Education.









FRONTISPICE.

CHRISTIAN EDUCATION,

As Connected with Baptism.

BY JOSHUA BATES, D. D.

*Written for the Massachusetts Sabbath School Society, and
approved by the Committee of Publication.*

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Christian Education.

“TAKE this child away, and nurse it for me.” Thus spake the daughter of Pharaoh concerning Moses, when she found that helpless infant in a little ark of bulrushes among the flags on the brink of the river Nile: and this she said to the mother of the child.

The connected story is one of great interest, and full of instruction, historical, moral, political and philosophical. But it is no part of my object to examine the narrative in detail, or to speak of its connection with civil history, and its bearings on the civilization and destinies of the human race.

It will better answer the purpose I have in view, to confine my remarks to reflections suggested by the single incident brought to view in this passage—*the committing of a helpless infant to his own mother for nurture.* And the incident, occurring as it did under the special interposition of Divine Providence, will surely justify me, by an easy accommodation, in treating on the subject of *Christian nurture under parental authority*; or, in other words, in speaking of the duty and privilege—the right and obligation, devolved on parents by the Author of our being, of sustaining and educating their own children, or, in Scripture phrase, of bringing them up in the nurture and admonition of the Lord.

When a child is born into the world,

he is found in a state of absolute and entire dependence. Though he may not be abandoned to the mercies of the crocodile on the banks of the Nile, he is nevertheless exposed to ten thousand dangers without the power of self-preservation. He is weak and helpless; unable to provide for his own sustenance; or, for a single day, to take care of himself, or even preserve his life. He has, indeed, a complete physical organization, adapted to the purposes of life and action. For he is fearfully and wonderfully made. But before these purposes can be secured, the latent powers, which are to give motion to his organized frame, must be roused from their latent state, directed in their application, and strengthened by exercise. Before they

can be made subservient to the purposes of life, or the preservation of life itself, they must be developed and put in motion by an instrumentality and agency, not their own.

Indeed, without this foreign agency, they must forever lie dormant; and the very organization, by which they were designed to be put in motion, must be dissolved and perish. The new-born child needs food for its sustenance and nourishment, which it cannot procure by its own exertions. Its food, therefore, must be furnished by another's hand. It needs protection and defence which its own arm cannot give. For these, therefore, it must depend upon the arm of another. It needs, in a word, that nurture which is properly comprehended under

the general head of physical education—such a treatment, as will develop its physical powers and give them all their energy—as will secure health and a vigorous constitution—as will give symmetry, and proportion and beauty, to the whole organized frame—fit it for the various purposes of life; and, as far as depends on physical organization, secure the highest degree of usefulness and enjoyment.

Let it be remembered, then, that the first thing requisite to constitute the proper education of a child, relates to the body—the physical system—the preservation of life, the promotion of health, the development and perfection of the bodily powers; indeed every thing denoted by the ordinary use of the common and comprehensive phrase,

“ physical education.” And let it be remembered that a measure of this education is indispensable to the life, and health, and happiness of every child that cometh into the world—so indispensable, that without this, every other branch of Christian nurture must fail of its object—is, indeed, impracticable. Let it be remembered, therefore, that on whomsoever the duty and responsibility of the nurture of a child devolves, this branch of it must never be neglected. Whatever else is neglected, this must be carefully regarded —first and without failure. For the child, committed to your care for nurture, however, and by whatever authority it is entrusted to you, you must, if you would be faithful to your trust, provide suitable food and raiment, and

by proper regimen and judicious treatment, develop and exercise its bodily powers, so as best to preserve life and promote health—in a word, you must do what you can to give it a sound constitution, with habits of activity, prepared for all the purposes and exigencies of human life.

But man is not a mere animal, endowed with bodily organs and animal life and propensities. He possesses likewise an intelligent nature—a mind, capable of reasoning and judging; of acquiring and retaining knowledge—knowledge ever progressive and without any assignable limits. For the development of these intellectual powers and the trainings of these faculties of the soul, however, appropriate culture is necessary—no less necessary

than that which is involved in physical education. I add, therefore, that *intellectual education* is embraced in the proper nurture of a child; and should be regarded by all on whom the duty devolves—*must* indeed be carefully regarded, if they would be faithful to their trust and secure the object for which the little immortal and intellectual being was committed to their charge.

When a child is born into the world, he is ignorant of the world into which he has entered. He has no experience—no knowledge. His mind has capacities—is susceptible of impressions and capable of acquiring knowledge. But he has every thing to learn. And although all nature is his teacher, and all things around him are subjected to

his observation and experience, he needs the aid of those who have gone before him, to direct his steps and point out to him the way of knowledge. He must be taught by those who have already learned what he desires to know; at least, he must be guided and assisted in his efforts to obtain knowledge by observation and experience. His intellectual powers must be roused and stimulated, or they will remain sluggish and inactive; and when thus roused and stimulated, they must be directed, and sometimes restrained, or they will run wild, and wander into regions of speculation and error, till they are bewildered and lost in the labyrinth of conjecture.

As, however, the importance of intellectual education is generally admit-

ted in our age and country, this branch of the subject, need not be pursued farther, except to add the single monitory remark, that all who have the care of children committed to them, are under obligation, to attend with watchful care, to this indispensable part of nurture. Let all such persons remember, that the intellectual powers of these little ones must be properly cultivated and duly exercised ; and that they, as their natural guardians, are bound to do it, or see that it is faithfully done—to see that these children of their care are taught, in the best manner, those things which they need to know—to see that they have an education suited to their situation and circumstances in life ; one that will qualify them to be useful and happy

in their appropriate sphere of action ; and, at the same time, adapted to fit them for the great end of their existence, as immortal beings, capable of progressive improvement, and unlimited advancement in knowledge.

But, while it is not forgotten, that the proper education of a child in training him up to manhood, embraces both physical and intellectual culture, and that both these branches are indispensable to Christian nurture, it should be remembered, that there is another branch of education involved in the general term, nurture, never to be neglected by Christian educators. There is such a thing as moral and religious education ; which, though here mentioned last in point of order, is not least in point of dignity and im-

portance—important, indispensably important to complete the nurture of a child, and render him a useful and happy man—yes, by the blessing of heaven, useful in this world, and happy forever.

When a child is born into the world, he has (strictly speaking) no moral character. It is true, he was conceived in sin and brought forth in iniquity. But he is free from the guilt of actual transgression, as well as destitute of holiness. He is born of the flesh only; and therefore, till born again of the Spirit, destitute of spiritual life, the life of God in the soul. He has, indeed, moral powers and propensities; but the former] are dormant, and the latter depraved and perverse; and he has entered a world full of temptations,

and the influence of active depravity. He needs, therefore, the regenerating influences of the Holy Spirit ; and he needs accordingly the sympathy and agency of those who can pray for him and watch over his opening mind and incipient steps, to show him the path of life and lead him in the way of holiness. He needs, in a word, a moral education, under a spiritual guide and instructor. He has, it is true, a natural conscience ; but, it is blind, till enlightened through the medium of the understanding. He is capable of emotion and feeling ; but the sensibilities of his nature must be aroused, purified, and properly restrained and directed ; or they will either sleep or run wild in sin. He has an imagination able to form and

present scenes and conceptions, to move the feelings of the heart, and fix the affections of the soul ; but it must be disciplined and regulated by education, or it will present false views, and give a wrong bias to all the affections, and a wrong direction to the whole course of life.

To secure, then, the chief end of man's existence, which is to "glorify God and enjoy him forever," the child must receive a good moral and religious education. The conscience, as has been said, must be enlightened through the medium of a cultivated understanding. The susceptibilities of the heart must be awakened, and guarded and directed by the force of truth. The imagination must be chastened and kept under the control of reason and

conscience. The mind must be nobly furnished — the whole soul, indeed, must be imbued with divine truth— truth drawn from the word, and applied, in answer to prayer, by the Spirit of God.

It may be said by way of objection to these statements, that conscience, left to itself, will guide a child to duty, happiness and heaven. But facts, founded on observation and universal experience, answer this objection, and overthrow this fanciful theory. And the Scriptures plainly teach us, that while a *good* conscience, purified and enlightened, should be followed, conscience alone is always an unsafe guide —that it may be defiled, or seared as with a hot iron, so as to cease to prompt to action, or prompt only to

sin—that it may be inactive, or act under the perverting influence of an obstinate will—that it may, therefore, through the blindness of the mind, the wildness of the imagination, or the hardness of the heart, fail entirely to perform its appropriate office-work, and guide the soul to holiness and heaven.

Many, also, contend, in opposition to our doctrines, that religion is not a proper subject to be made a part of education—that children should be left to themselves, and allowed to follow their own inclinations, in directing their inquiries, forming their opinions, adopting their sentiments, and shaping their moral and religious course.

But surrounded as they are in this world of sin and error, if they are not led by those, to whom their nurture is

committed, to the word of God, and early taught the way of life, they will be led by the example and influence of the wicked and unbelieving, to embrace error, and form habits of sin; especially as the natural depravity and evil propensities of their hearts easily fall in with the current of vice and folly, error and unbelief, which everywhere surround and allure them.

Let those, therefore, to whom the nurture of children is especially committed, remember the duty and importance of moral and religious education. Let them remember that if *they* do not teach these little ones, the wicked and unbelieving will become their teachers —that if these docile and susceptible pupils are not taught to walk in the way of life, they will be drawn into the

vortex of iniquity and ruin—that if they are not led to the word of God, to the sanctuary, and the Sabbath school for instruction, on the subject of religion, they will be led to the fountains of vice and infidelity—will hear and learn the language of blasphemy—will read works written for the purpose of undermining and perverting the word of God, and calculated to draw them away from his house, his service, and his salvation. Let them remember that if children are not brought under the instruction of the Great Teacher, sent from heaven, they will fall under the influence and instruction of him, who goeth about, like a roaring lion, seeking whom he may delude and destroy—that evil spirit, who worketh in the children of disobedience. Let them,

therefore, be persuaded, to begin early to present to the opening minds of these little ones, those truths and considerations, which will keep them from the snares of the adversary of their souls; and let them strive to bring them up in the nurture and admonition of the Lord.

Thus evident is it, that children must be nurtured, in order to preserve their lives, secure their health, cultivate and enlighten their minds, and form their character ; so as to fit them for usefulness and happiness, and enable them to accomplish the great end of their existence. Of course the duty, with the implied right and requisite authority, of bestowing this culture, must rest somewhere; and the question is, where? The answer must be that it

properly belongs to parents; and in all ordinary cases should be exercised by them.

In all *ordinary* cases, because there are cases and circumstances in which the work of training up children is with propriety, transferred, in part, or wholly to others. In some cases, indeed, the duty with the necessary authority is devolved on brothers or sisters, or other relatives and friends, or even on strangers, by an act of God—by some special interposition of Divine Providence. Ordinarily, however, it rests on parents, as the natural guardians of their own children. It might indeed, be inferred from the very nature and constitution of the human race, that such is the will of God, their Creator. Accordingly, he has implant-

ed in the human bosom those instincts, sympathies, and parental affection, which operate more universally, more promptly, and with greater efficiency for the good of children, than all other causes and considerations; and without which, multitudes, born into the world, would soon perish by neglect—without which, indeed, the human race itself would soon be extinct. Now these natural affections were not given to parents in vain—they clearly indicate the will of Him who constituted the relation between parents and children—making the latter dependent on the former, and qualifying the former to meet the claims and supply the wants of the latter.

Let it not be objected, that there are exceptions to this general statement;

for these exceptions only establish the general rule. Those who want these affections are worse than infidels—are monsters, not men. They have become hardened and “past feeling,” by a course of vice and iniquity, or their instincts have been perverted by debasing institutions and corrupt examples. These parental affections belong to all men naturally, and they lay the foundation for the mutual duties both of parents and children, wherever that relation exists. We may, therefore, safely infer the obligation for which we contend, from these indications of the Divine will—from this voice of the God of nature. By the same course of reasoning, we might establish and vindicate the right of parents to exercise the requisite authority.

In accordance with these statements and this reasoning, the legislation of most civilized countries has recognized the natural right of parents to the government and instruction of their children ; and sanctioned and enforced the obligation to support and educate them.

Indeed, we may affirm this of all countries where free institutions have long prevailed—where civil government has been exercised in a manner consistent with the maintenance of civil liberty and the security of natural rights. And where the doctrines of tyranny and oppression, with the institution of slavery in any of its forms, have found a place in civil governments, one of the worst consequences has been the prostration of parental

authority, the violation of parental instincts, the separation of parents from their children, and the necessary neglect of all healthful and salutary education. Under all free institutions, children are generally—and as to all the general purposes of education—committed or rather left to the fostering care of their own parents. To them, the language of civil government, of the whole community, is, “take these children and nurse them for the state—bring them up for society, for usefulness, for happiness—to act well their part and enjoy the blessings and privileges of citizens and good members of the community.”

But we are not left to infer the rights and obligations of parents in relation to the support and education of their

children from the doctrines of natural religion and the enlightened opinions and just legislation of the best civil governments. The doctrine we inculcate, both as to the right and the duty, rests on broader and firmer ground than human reasoning and human legislation. It is established by the voice of inspiration, by the authority of divine revelation. Under every dispensation of divine truth and divine grace—to the Patriarchs before the giving of the law—to the Jews under the law—and to Christians, living in these last days, the same general directions are given, with permission to exercise the same parental authority. Thus, concerning Abraham, it is said by the Almighty, “For I know him, that he will command his children and

his household after him ; and they shall keep the way of the Lord to do justice and judgment.” Thus, when God had given the law by Moses, he directed him to say unto the people: “And the words which I command thee this day shall be in thy heart ; and thou shalt teach them diligently unto thy children ; and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Thus too, an inspired apostle of our Lord, addressing a Christian church, and through them all Christian parents in all ages of the church, hath said: “ And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” Quotations to this same

effect might easily be multiplied to any extent. But I forbear, relying on the recollection of every reader of the Bible, for further proof, if required, of this point of duty and privilege.

It may be added, however, that for the encouragement of parents in the discharge of this duty, God has been pleased to enter into covenant with believers in every age; and promise them his blessing and assistance in training up their children according to his requirements. Thus he declared to Abraham, the father of the faithful, upon his receiving for himself and his household the seal of the righteousness of faith: "I will be a God to thee, and to thy seed," &c.

Now this covenant with all its promised blessings, entered into the legal

dispensation ; and again it came out of that dispensation and entered into the Christian, with all its privileges and duties and promises. For saith the apostle Peter, addressing the converts on the day of Pentecost : “ The promise is to you and to your children.” And the Apostle Paul, in confirmation of the same doctrine, saith in his Epistle to the Galatians, “ This I say, that the covenant, which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect.”

It may be added, that under each dispensation, God has been pleased to give a seal to his gracious covenant, to be applied by believers to their children as a token of their submission to

its conditions and their reliance on its promises ; might acknowledge their dependence on divine mercy and sovereign grace ; and at the same time declare and strengthen their purposes of faithfully discharging their duty to their children and their covenant-keeping God. Thus under the patriarchal dispensation, he appointed circumcision as this seal, directing Abraham as he would lay hold of the promises of this covenant, to affix this seal to himself and his household. Thus by divine direction, the same seal was used under the legal dispensation, as a test of obedience, and memento of duty and dependence. And thus, as has been intimated, when this covenant of promise came out of the legal dispensation and entered into the Christian, it came with

all its privileges and blessings, with enlarged privileges and extended promises to all the children and the whole household of believers, male and female. But it came with a milder seal, substituting baptism for circumcision.

Hence we come to the true meaning and design of baptism. It is not, as some suppose, regeneration. It does not, as some have said, cleanse the soul, either of adults or infants. Nor is it a means of salvation by any direct connection between baptism with water and baptism by the Holy Ghost. But it is a seal of the covenant,—or, as the apostle says concerning circumcision, a “seal of the righteousness of faith,” an act of obedience to a requirement as a condition of the annexed promise. When, therefore, a believer received

baptism for himself, he complies with the spirit of the commission given to the apostles and their successors, "to baptize and teach all nations ;" and he follows the example of Paul and the Eunuch, and the three thousand gathered at Jerusalem and converted on the day of Pentecost. When he presents his infant children, and others under his care, authority, and instruction, for the reception of the same seal, he complies with the same condition of the covenant of promise, and follows the example of the Jailor and Lydia, and Stephanas, consecrating his children and household to the Lord ; seeking for them the same blessings of the covenant, which he seeks for himself, and promising on his part to set his house in Christian order ; and relying

on divine grace to bring up his children in the nurture and admonition of the Lord. In both cases, therefore, it requires a humble and believing heart, with a full purpose of discharging the involved duties, as well as of relying on the promised blessings.

With this view of the nature and design of Christian baptism, what a beautiful scene does the administration of this ordinance present for the contemplation of the believer. See that youth who was born of heathen parents, or, at least, of parents who have neglected to dedicate him to the Lord ;—he is approaching the baptismal font, to consecrate himself to the Lord ;—he has been convinced of sin, and sought and found a Saviour ;—and he is now, in the face of an unbelieving

world, about to profess his faith in that Saviour—to devote himself to the service of his covenant God and Redeemer; and, relying on his grace, to strive to live to his glory! See those parents approaching. They have already given themselves to God in an everlasting covenant; and he has blessed them, and put into their hands, and committed to their nurture, a beloved child,—a child of their prayers and hopes; and yet a helpless infant, cast if not upon the banks of the Nile, upon the tempestuous sea of life; and they are about to acknowledge their obligations, to train it up for God, and seek his grace according to covenant promise, in the execution of the high trust and fulfillment of the pressing obligation. See that little group approach-

ing the altar. It is composed of a father and a mother with their household of little children. These parents have recently found the Saviour themselves; and they are bringing their little ones—oh, forbid them not!—their beloved children to that Saviour, that he may lay his hands upon them and bless them too;—they are coming to present them in the arms of faith, and with hearts warm with gratitude and love. They have laid hold of the covenant for themselves, and they wish to secure its promises for their children, by engaging to pray for them, and striving to bring them up in the nurture and admonition of the Lord. Look once more, and behold—the scene has been witnessed—that widowed mother slowly approaching the

altar of God with an infant in her arms, and three little children by her side. God, in his mysterious providence, has taken away her husband, and left to her sole care, three little ones, the objects of parental affection.

But she is not alone ; her heavenly Father is with her ; God is her husband. She has found the throne of grace—has dedicated herself to the service of her God and Redeemer—has this day recognized her baptismal obligations by coming to the table of the Lord. She *now* comes to obtain the baptismal seal for her children, and humbly claim for them and herself, not only the promised blessings of the everlasting covenant, but that special promise of her covenant-keeping God to dying saints ; “Leave thy fatherless

children: I will preserve them alive; and let thy widows trust in me."

Let parents make the application of the whole subject to themselves. Will any who sustain this endearing and responsible relation, neglect any part of the involved duty, and lose the benefit of the high privilege to themselves and their children? Let them, if they have not done it before, consecrate their children to the Lord, and seek his aid while they strive to bring them up in the way they should go. Do they hesitate on account of any doubts about the proper subjects of the ordinance of consecration? Let them hesitate no longer, lest they lose the blessing by delay. Let them take some method to have their minds settled and established in the truth. Let

them search the Scriptures with prayer, and they will find the path of duty. Do they doubt as to the mode of baptism? Why, then, truly, they cannot —they must not act, till their doubts are removed. But they may be—must be removed. If they read the Acts of the Apostles, and ponder over every recorded case of apostolic baptism, they will find that, in many cases, a small quantity of water only could have been used, and that nothing more can, therefore, be necessary to the acceptableness of the holy ordinance.

Do they doubt whether infants are included in the promises of the covenant of grace; and whether the seal of the covenant should be applied to them and to the other members of a household, upon the faith of the head or

united head of the family? Let them read again, and pray again, as they read the records of apostolic usage, and they will find that, in every case, where a married believer was baptized by the apostles in presence of his family, his whole household were baptized with him, and that "*straitway*," and on the ground of his profession of faith in Christ.

Those who have already dedicated their children to the Lord in baptism, should remember that the vows of God are upon them, and they cannot go back, and must not neglect the implied duty. It is true, the act of dedication does not create any new obligation to support and educate their children, for the obligation grows out of the parental relation, and rests on divine com-

mand. But, the dedication is, on their part, an acknowledgment of the obligation, and a stimulant to the discharge of the duty; while the promise of the covenant thus sealed, furnishes the strongest encouragement and the highest motives to faithfulness.

They should, therefore, give all the diligence to train up their children in the nurture and admonition of the Lord; exercise over them a watchful care; provide for them a suitable support; give them an appropriate education, physical, intellectual, moral and spiritual. And while they use the best means in their power to train them for happiness and usefulness, they should look to God for grace to aid them, and give efficiency to their efforts, remembering the promises of

his gracious covenant, and trusting in them without reserve. Having presented their children at the baptismal font, they should present them daily at the throne of grace, and bring them in the arms of faith to him who took up little children, and blessed them, and declared of such is the kingdom of heaven ; that he may daily bless them and their children, and prepare them for his kingdom.

While with all patience and perseverance they strive to perform their duty, they should rely with all confidence on the faithfulness of a covenant-keeping God, obeying his commands and seeking his blessing in the way of his appointment. So may they expect his favor and assistance in the education of their children. So may they

hope, to see them growing up as olive plants around their table, and anticipate the satisfaction of seeing them useful in life, and prepared for a happy death, and a glorious immortality.

See, Israel's gentle Shepherd stand,
With all engaging charms ;
Hark ! how he calls the tender lambs,
And folds them in his arms.

Permit them to approach, he cries,
Nor scorn their humble name ;
For 'twas to bless such souls as these,
The Lord of Angels came.

We bring them, Lord, with thankful hearts,
And yield them up to thee ;
Joyful that we, ourselves, are thine,—
Thine let our offspring be.

If orphans they are left behind,
Thy guardian care we trust ;
That care shall heal our bleeding hearts,
If weeping o'er their dust.

EARLY CONSECRATION..

"Thou hast the dew of thy youth.

Infant! upon the mother's breast,
God gave thee life and limb,
And we, whom thy first smile hast blest,
Do yield that back to him—
A beauteous flower, on which the dew
Of love may freshly lie;
Content, if grace may thee renew,
And fit thee for the sky.

Child! that to hours of busy play
Does health and gladness bring,—
That, tireless, seem'st all summer day,
A blithe bird on the wing—
Thou surely art a gift, to bless
The earth by sorrow trod,
And yet thy wealth of happiness
We consecrate to God.

Youth! that with careless step doth tread
The flowery road of bliss,

And shunning brighter worlds, art led
To seek thy heaven in this.
We watch thy wayward way with pain,
And asking mightier care,
To guard thy inexperience, fain
Would yield thee up in prayer.

Oh! as we ponder o'er the path
Which ye, *alone*, must walk,
And mark, when skies are mustering wrath,
And storms together talk—
Remembering He who safely guides
The wreck, is round ye too,
That He life's twilight kindly bides,
To whom was given its dew.

We gather round his shielding love,
And weep as we draw near;
There is no studded crown above,
So precious as that tear.
Yet, in his presence, words are weak,
Desire is mighty, we
Ask boon that Time can never speak,
That means Eternity.

Even angels look—such offering paid
Where love intense has part—
To see it on that altar laid,
An anxious mother's heart:—

Acceptable to God who strung
Each fine mysterious string;
And who, to move the thoughtless young,
Doth touch the hidden spring.

TAPPAN.

G O D ' S L A W .

God has a *Law*. Under this great rule of right and wrong we are all placed. His right to command is absolute and perfect.

The authority of the government in the country, of parents in the family, of the teacher in the school, is both reasonable and must be regarded and sustained. But the authority of God's law, and the obligations to obey it, are very far above these. You doubtless think, my young reader, that it is a bad thing to break the rules of the school. So it is. Those who do it find themselves in trouble and disgrace. To disobey your parents is a *very* bad thing. There are many reasons why you should love and honor your parents.

Their kindness to you, their labors and anxieties on your account, call for your warmest gratitude ; and these considerations enhance the guilt of disobedience. But to fall under the sentence of the law for crime,—this is indeed dreadful. You look with horror on the case of one who has committed an act which forfeits his life to the violated statutes of his country's code. Death in any circumstances, is a fearful thing; but you shrink with indescribable dread from the terrors and ignominy of a public execution.

But, dear young friend, is there nothing more terrible than even this ? And are you sure that you are not in the evil case of being a condemned criminal ? Have you not broken God's law ? and has he not said, "The soul that sinneth, it shall die?" The *soul*—yes, the *soul* shall die ! Oh ! that

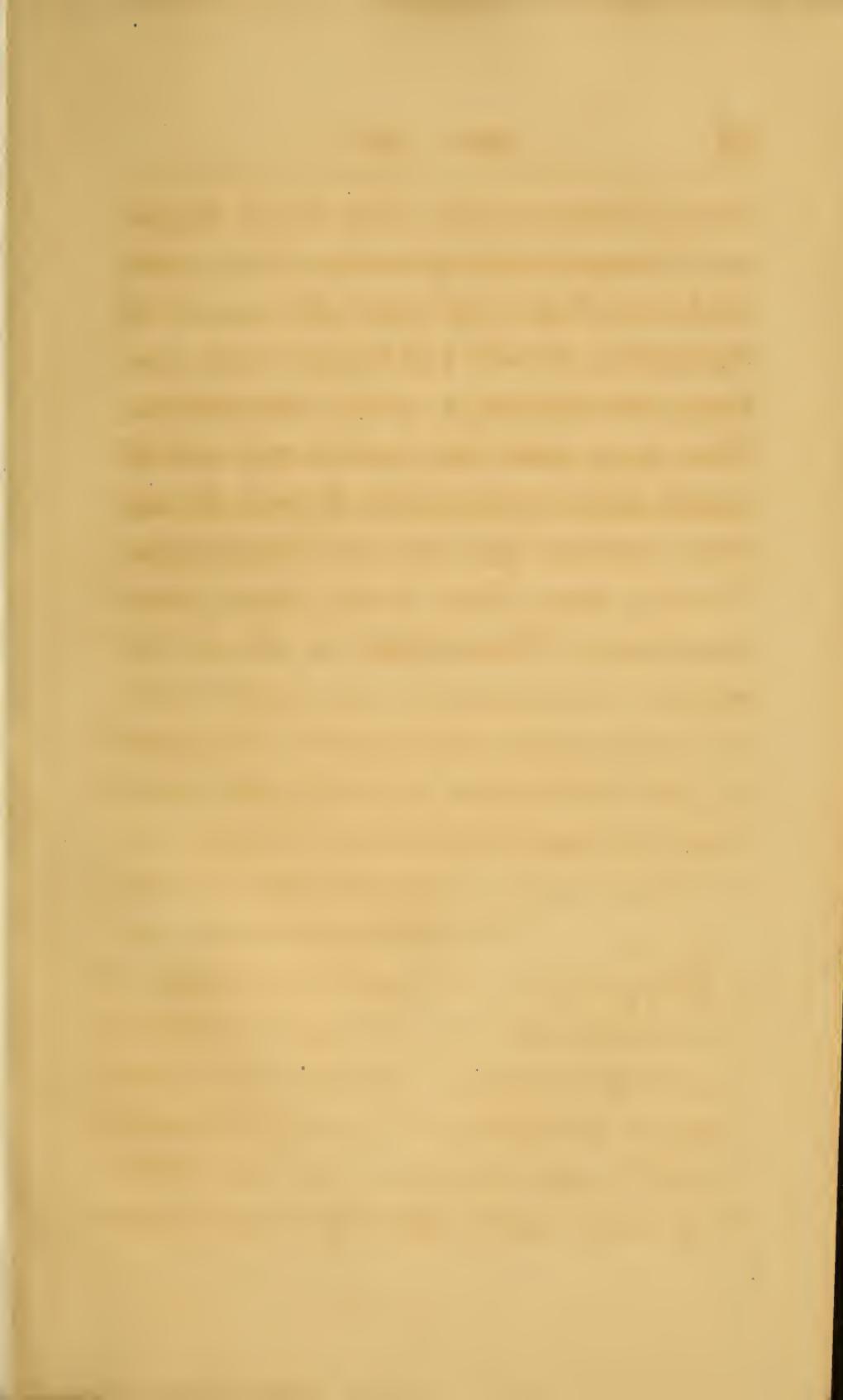
death of the soul—that eternal death ! Perhaps you have read and heard much about God's law, but have you ever seriously intended to obey it, or thought of the consequences of disobedience ? Have you found out that you are a sinner against God, condemned already, and exposed to the fearful doom of the transgressor ?

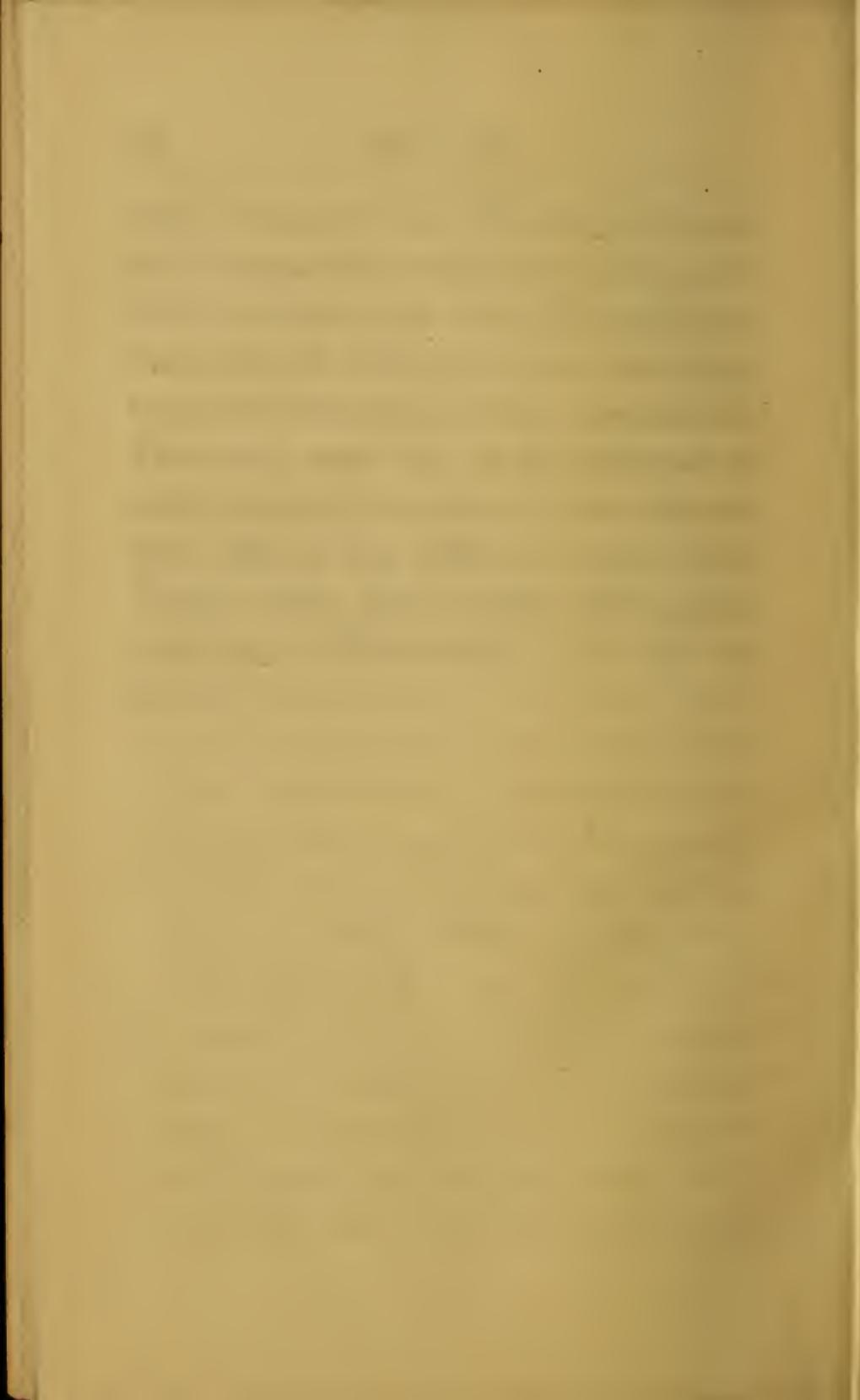
The Saviour delivers all who trust in him, from the condemnation of this holy law. But if you have never felt your obligation to obey God's law, or the guilt of breaking it, then you have never truly trusted in him, and he is not *your* Saviour.

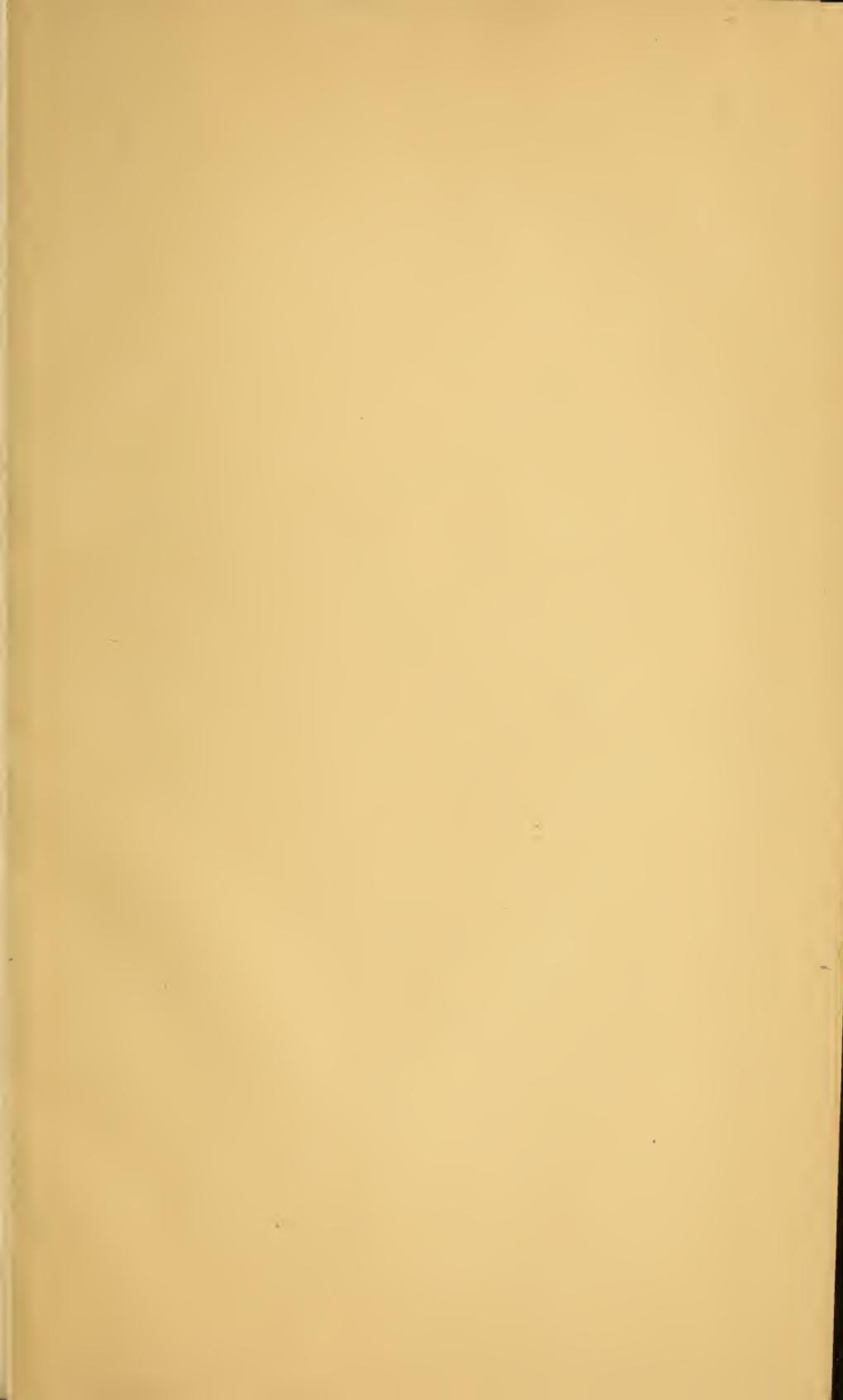
These few lines are written with a desire to lead you to think of this subject,—one of more importance to you than it is possible for words to express. Will you not take up your Bible to learn more of God's law, and of your

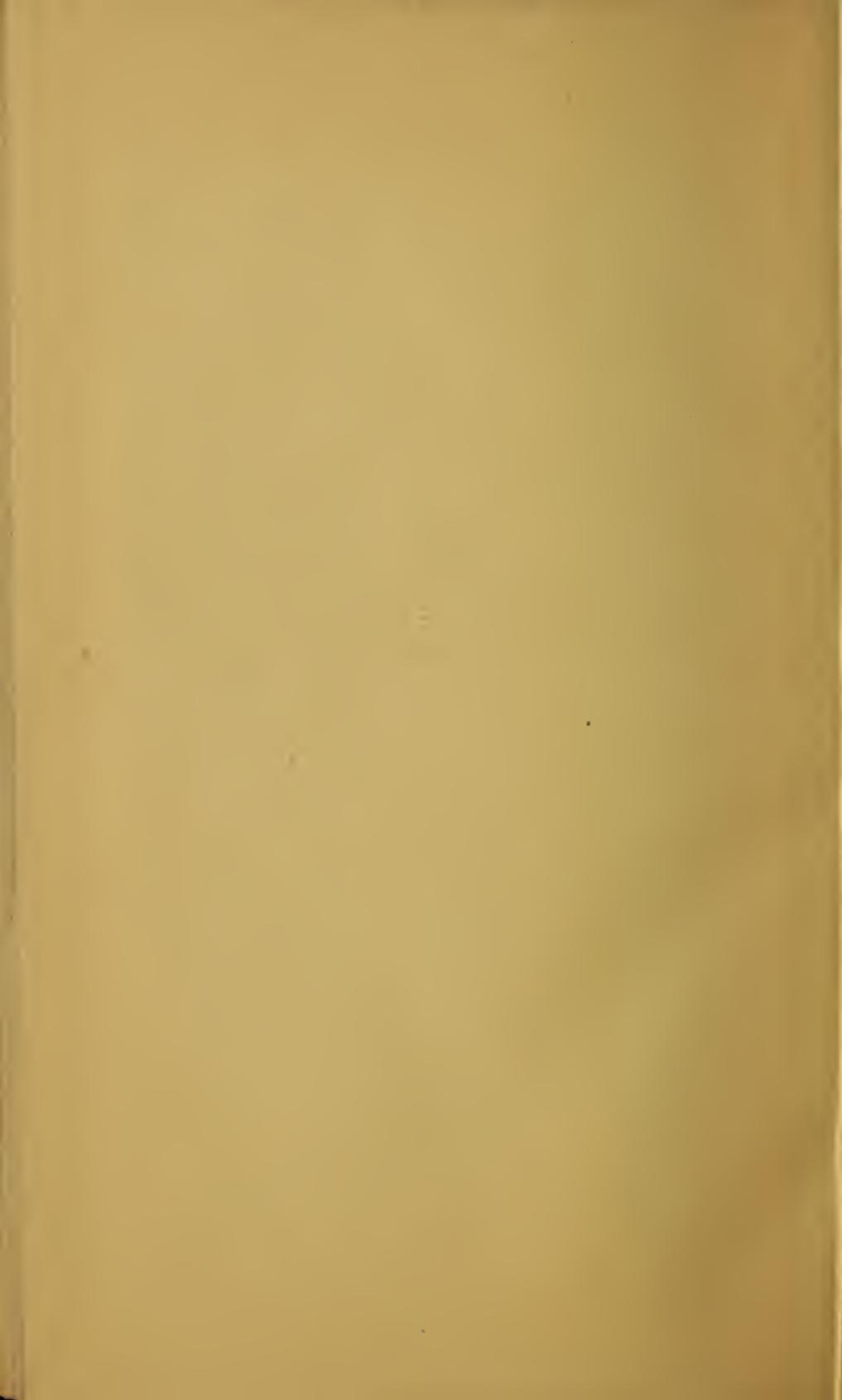
own relations to it? For, if you forget and disregard the authority of the great Ruler, and do your own will instead of doing his, he will not forget your neglect and contempt of his commands. You must meet him at his tribunal of awful majesty hereafter, if you do not meet him in his offers of mercy now. Ponder now, dear youth, that great question, "What shall I do to be saved?"

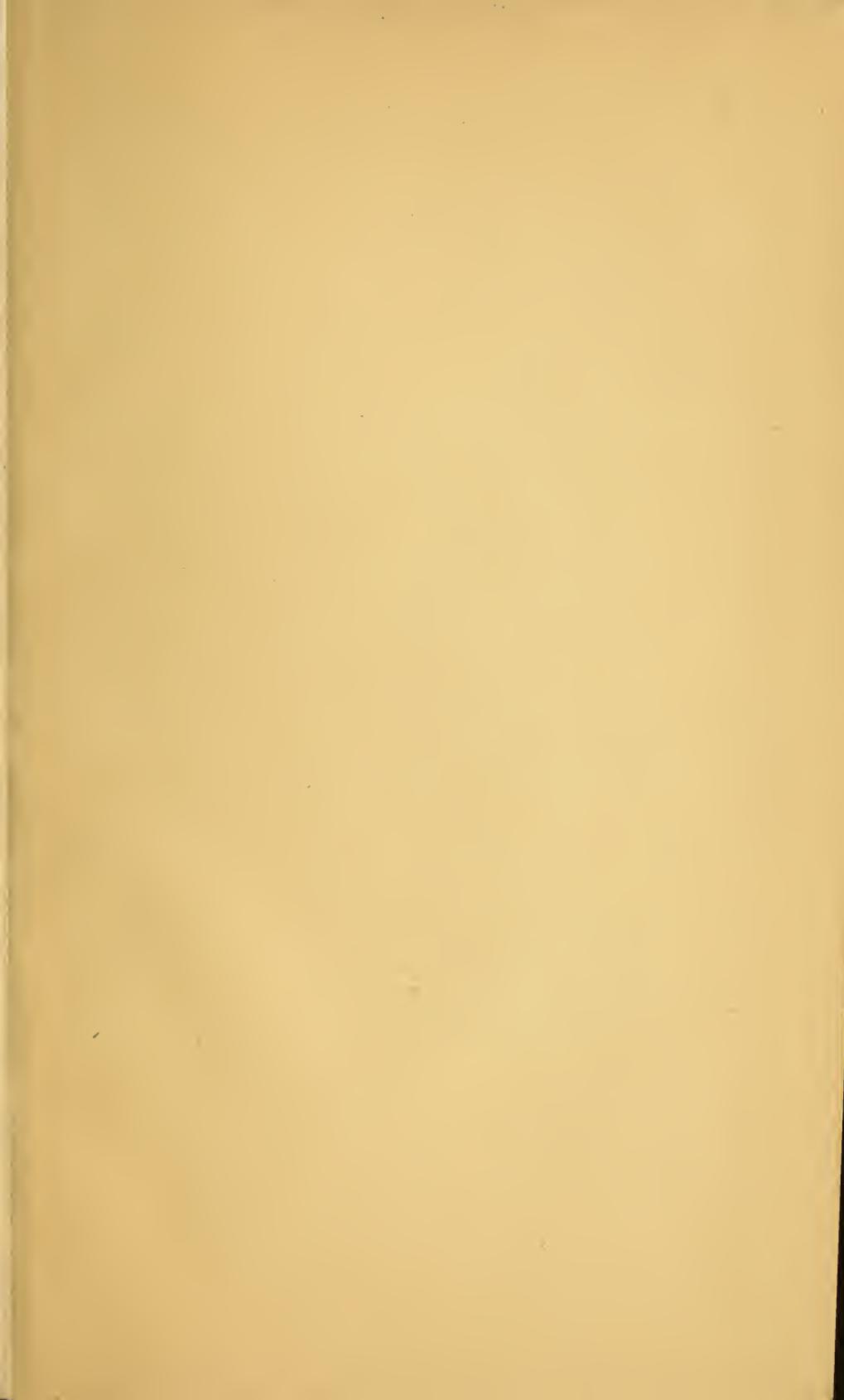
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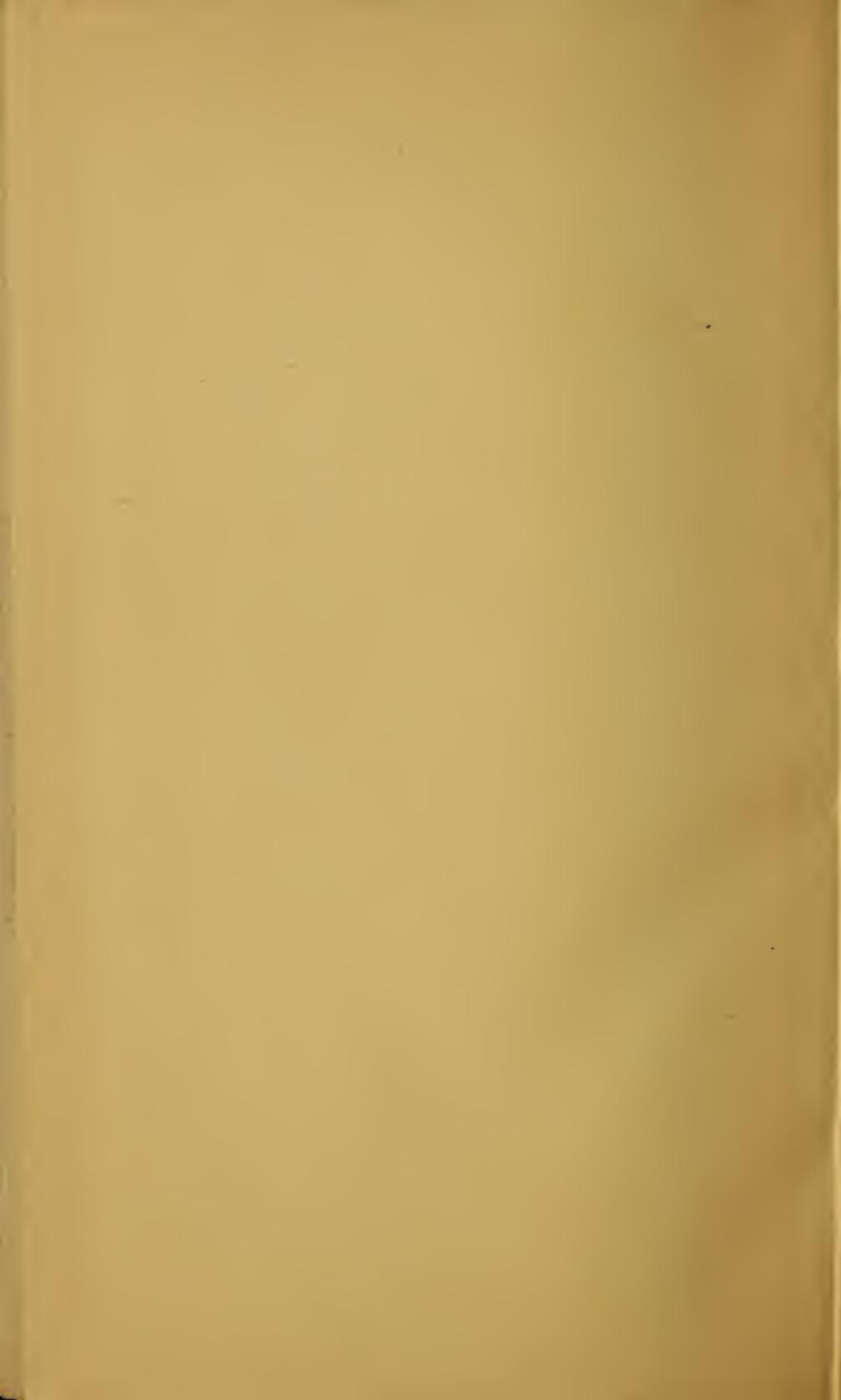


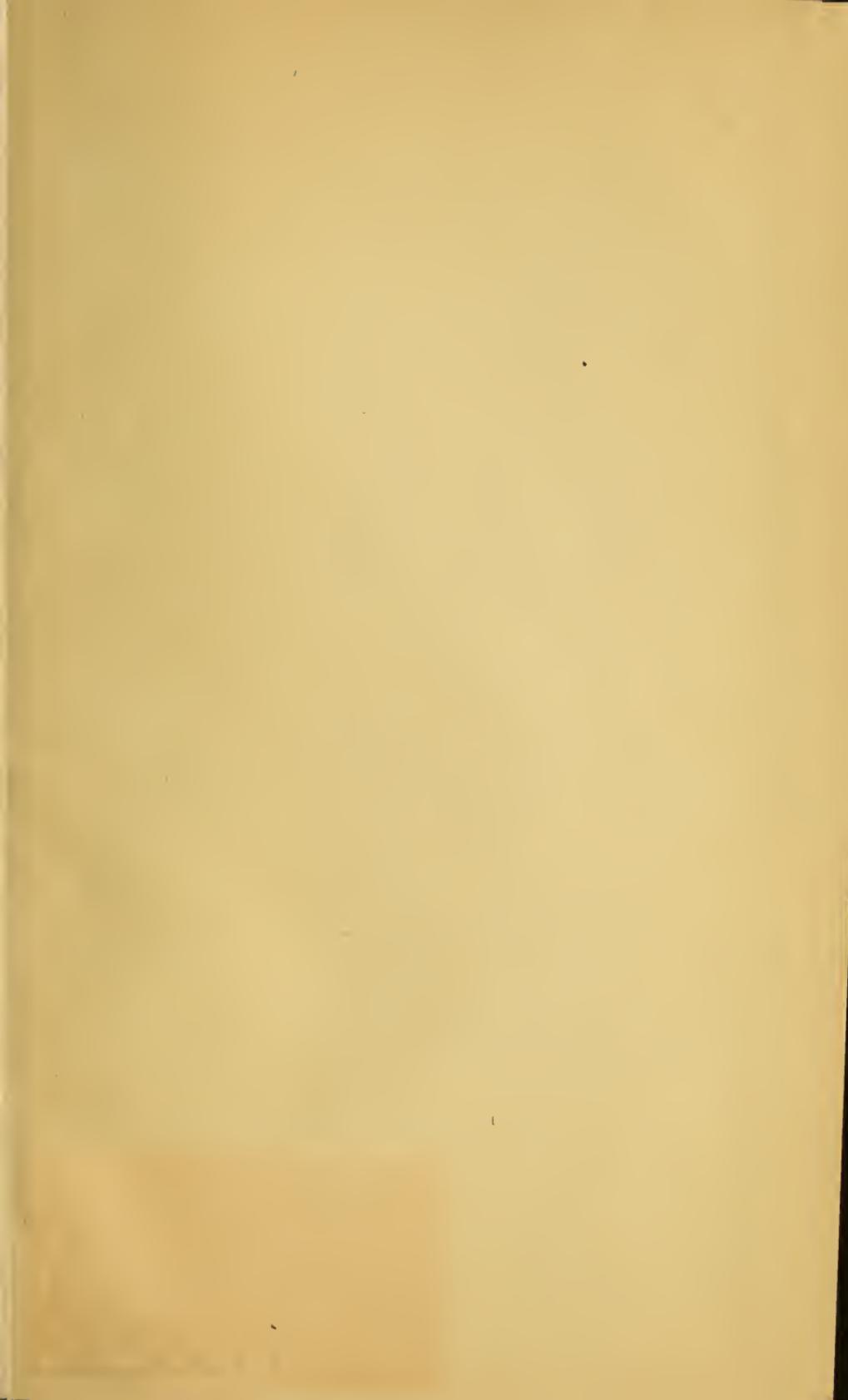












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